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FIRST BULLETIN
of
The Cincinnati District
Catholic Students' Mission Crusade

The
Sacred
Heart
for the
World!



The
World
for the
Sacred
Heart!

Report of the Jasper Conference
and
Guide Book for Local Units

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Address all communications to:

The Rev. J. Paschal Hayden, District Manager,
Holy Cross Church,
Loretto, Ky.

Imprimatur:

Jan. 12, 1920.

✠ *Joseph,*
Bishop of Indianapolis,

FOREWORD.

This Bulletin contains the official report of the First District Convention of the Catholic Students' Mission Crusade, which was held at Jasper College, Jasper, Indiana, July 8, 9, 10, 1919. Its purpose is to give a brief summary of the questions considered, the organization effected and the work planned and initiated at that convention. It also contains suggestions for crusade activities with explanations and directions to guide the various Units in their relationship, and cooperation with one another and with the District Organization.

The Bulletin has yielded everything to brevity that clearness will allow. In reporting on the Conference and the many excellent and inspiring papers read in its sessions, the editor has keenly felt the exigency that dictated the plan adopted of giving them only in short reviews. But the objective now is *Do*. The ardent exhortation must give place now to the clarion call of duty. The Crusade is on; the District of Cincinnati is organized and we must get to work.

We shall omit the usual prefacial Apology except to explain that the lateness of the Bulletin is meant to find its student readers sufficiently over the excitement of school's re-opening to give it a proper reception. As the voice of a movement that aims to arouse the mission spirit among Catholics, to change their indifference into an earnest and primitive zeal for the spread of their Holy Religion, the casual reader will find more in its pages, more import and significance than lie in their art or the quality of their composition. It is a labor of love; it is the editor's own little contribution of sacrifice, gladly given amid the labors and cares of his pastoral duties, to a Cause that began with sacrifice, is continued with sacrifice and is abundantly deserving of all the blood and sweat and life that can be poured into it.

The Jasper Conference.

Letters of Approval.

Archbishop's Residence, Norwood, Ohio.

Rev. Frederick A. Reinwand,
St. Meinrad Seminary, St. Meinrad, Ind.

Rev. dear Father:

The effort to awaken and stimulate among the students attending Seminaries, Colleges and Academies, an interest in the important work of saving souls is indeed most praiseworthy and deserves energetic encouragement. Every Catholic who loves his faith and appreciates its real and manifold blessings, will cheerfully and generously help by every means in his power to extend it. How great endeavors are not made by non-Catholics to propagate the tenets of their religion. Will we who have the true faith suffer ourselves to be outdone in our efforts to extend it by the endeavors of non-Catholics in behalf of their religious opinions? To permit this would be indeed a crying shame and a dire disgrace.

I most heartily, therefore, endorse the Catholic Students' Mission Crusade, whose object is to promote the interests of the home and foreign missions; and I fervently pray that He, from Whom every good and perfect gift comes, may bless it.

I trust that as many of the Catholic Students of the Archdiocese of Cincinnati as possible will attend the meeting of the First Provincial Conference of the Province of Cincinnati which is to convene at Jasper College, Jasper, Ind., July 8th to the 11th, 1919.

Sincerely yours in Christ,

HENRY MOELLER,

Archbishop of Cincinnati.

Bishop's House, Islington St., Toledo, Ohio.

Mr. Frederick A. Reinwand, President,
St. Meinrad Seminary Unit, C. S. M. C.,
St. Meinrad, Ind.

Dear Sir:

I am pleased to learn of the splendid progress of the Catholic Students' Mission Crusade. In view of the present sad condition of the missionary field owing to the devastating war, a Society of this kind is indeed deserving of every encouragement. This work meets with my most hearty approval, and I bless it with all my heart.

Sincerely yours in Christ,

JOSEPH SCHREMBS,

Bishop of Toledo.

Catholic University of America,
Washington, D. C.

Mr. Frank A. Thill,
Mt. St. Mary's Seminary,
Mt. Washington, Cincinnati, O.

My dear Mr. Thill:

I am a firm believer in the timeliness of this holy work, and I shall do all in my power to help it to the success which it so well deserves.

The spread of God's holy kingdom ought to be the daily concern of every good Catholic layman or priest, and he is bound, therefore, to take an active interest in every movement that promises to help along in any measure this primary obligation. I feel confident that with the cessation of war conditions, the Crusade will find a more favorable reception in all our colleges and academies. This is very holy work, capable of the greatest, happiest development, and I beg all the members present on this occasion to nourish constantly the spirit of faith, hope and charity in which they first entered upon the work. Every great missionary enterprise in the world has had a most modest beginning, and not a few difficulties to contend with, but once its spirit was understood and its possibilities grasped, the Catholic people have come to its aid in great numbers and with great generosity.

With kindest greeting to all the members of the Conference and with best wishes for yourself, I remain,

Very sincerely yours in Xto.,

THOMAS J. SHAHAN,
Rector.

Bishop's House, Diocese of Fort Wayne,
Fort Wayne, Ind.

I implore upon St. Meinrad Seminary Unit of the Catholic Students' Mission Crusade, God's Choicest Blessing to promote the interests of the home and foreign missions, and to secure to this end the support of the Catholic Laity.

H. J. ALERDING,
Bishop of Fort Wayne.

Bishop's House, Indianapolis, Ind.

Dear Father Richard:

In answer to the letter signed by you and the Reverend Frederick Reinwand, permit me to say that I send my cordial approbation and blessing to the Catholic Students' Mission Crusade Convention, to be held in Jasper.

God bless you.

JOSEPH CHARTRAND,
Bishop of Indianapolis.

Summary of the Convention.

The Jasper Convention of the Catholic Students' Mission Crusade came about thru a contingency foreseen by the first Conference of the Crusade held at the St. Mary's Mission House, Techny Ill., July, 1918. It was there provided that, when the movement attained sufficient proportions in any part of the country, a district conference could be called of all Units within an Ecclesiastical Province and a closer organization effected. The first to organize in this way was the Cincinnati Province, which held a convention at Jasper College, Jasper Ind. on July 8, 9, 10, 1919.

The arrangements for this conference were placed by the Executive Board into the hands of the St. Meinrad Seminary Unit of St. Meinrad's Seminary, Ind., and their zeal, backed by the wholehearted co-

operation of educational institutions thruout the Province, made of this gathering of Catholic students an important event in the history of the Crusade. Seventeen Universities, Colleges and Academies, within the Province of Cincinnati, were represented. A spirit of harmony, earnestness and enthusiasm prevailed among its student delegates, who, tho of various callings, were united in their devotion to the cause of the Crusade: "The Sacred Heart for the World, the World for the Sacred Heart." There were many ideas, many plans, many proposals, yet but one spirit.

The Convention, after hearing many inspiring things from the discussions and the papers prepared by the delegates, drew up a constitution and elected its officers for the district organization. This constitution, being subject to and in conformity with the national Constitution of the Crusade which was drafted at Techny one year before, was laid out on the same broad, but definite lines, to furnish a nucleus and a *modus operandi* for the present needs, and at the same time, by its flexibility to anticipate and provide for the future developments of the Crusade in the Province.

It was decided, for the sake of efficiency, to place the directing faculties of the district organization into the hands of one executive officer, The District Manager, who was granted every freedom, under the Constitution and the guidance of the National Executive Board, to conduct the Crusade in the Province.

Not the least of the good work done at Jasper was the meeting together of Catholic students, their interchange of ideas on vital subjects and the friendships quickly welded among them by a common devotion to a sacred cause. Young men, about to assume the responsible duties of Catholic clergymen and laymen of America, met their future co-laborers and comrades and felt encouraged, strengthened and enlightened for their task.

In this was apparent the educational feature of the Catholic Students' Mission Crusade. If we want the Catholic layman of the future to be free from the narrowness and provincialism that hampers, so evidently, his brethren of today; if we want him to have a broad and Catholic outlook upon the world expressed in a genuine and practical zeal for the spread of the faith and the salvation of souls; if, in short, we want him to be of that spirit which will make his cooperation with his fellow Catholics an actuality for good—what better way than to develop those saving qualities now while education is a possibility, by giving them exercise and direction? The genius of Protestants for organization is attributable to their students' organization, the Volunteer Movement begun over 30 years ago. To accomplish a great revolution requires a lengthy leverage. If we want the task of future Catholic leaders to be something more than the heart-breaking failures of those who at present strive to organize their brethren for crying needs, social and religious, we must begin the molding of their material while it is fresh and malleable, in the generous and impressionable time of youth. The drag of the church in America is the Catholic priest or layman whose concern for the salvation of souls never reaches beyond the limits of his own fireside, or, at most, the confines of his parish. He is uninterested, or perhaps puzzled, when called upon to join in some movement for the church at large. He may add one unit to the church

militant, but he adds little or nothing to the positive side of her morals or her general advancement.

The social and recreational side of a convention were not neglected at Jasper. The delegates were made to feel at home by their genial host, Father Bernard Heichelbech, O. S. B., President of Jasper College and Father John Handly, C. S. P., who helped to stir up the fires of fraternal love and fellowship among them. An entertainment was given in the assembly hall each night, and there also was afforded a free expression of missionary ideas and experiences. Rev. Urban Sonderman spiced the program with very able dramatic selections, and a variety of excellent music was rendered by the Jasper Orchestra. To attend one such convention is alone sufficient to imbibe the missionary spirit. The Crusade can do much good thru such assemblies.

The officers of the convention to whom is due the credit for its orderly and harmonious procedure were: Moderator, Rev. John L. Ott of St. Mary's College, Dayton, Ohio; President, Rev. Frederick A. Reinwand of St. Meinrad's Seminary, St. Meinrad Ind.; Secretaries, Rev. Edward L. Eisenman and Bernard Loepker of St. Meinrad's Seminary.

General Constitution.

Adopted at the Techny Conference of the C. S. M. C., July 28, 1918.

ARTICLE I.—NAME.

Section I. The name of this organization shall be "The Catholic Students' Mission Crusade."

ARTICLE II.—OBJECT.

Section I. This is to be an organization of Catholic students to promote the interests of home and foreign missions.

Section II. The ideal to which this movement is dedicated shall be expressed by the words "The Sacred Heart for the World, the World for the Sacred Heart."

ARTICLE III.—ORGANIZATION.

Section I. The officers of this organization shall be a President, an Executive Committee of three, an Advisory Board and a Field Secretary.

The President and Executive Board shall be elected in general convention with power to name the Advisory Board and Field Secretary.

Section II. The constituent units shall be Catholic student organizations which shall report quarterly to the Executive Board full details of mission activity, including a statement

of all contributions to home and foreign missions made by the unit or its members.

Each unit shall furnish to the Executive Board an annual per capita tax of twenty-five cents, which shall serve to defray the expenses of the general government, and shall entitle all members to receive the official organ which is to be conducted by the Field Secretary.

Section III. The Executive Board shall invite the units to form themselves into districts for the purpose of holding district meetings. These meetings shall consult on methods of mission work for mutual encouragement. Their officials shall promote the Crusade in the District throughout the year and act as a clearing house for the transaction of the general business of the District.

ARTICLE IV.—CONVENTIONS.

Section I. General Conventions, whose time and place are to be determined by the preceding convention, shall consist of delegates from each unit on the basis of one vote to each unit. This vote may be cast by the delegates or by proxy.

Constitution of the Cincinnati District of The Catholic Students' Mission Crusade.

(Adopted at the Jasper Conference of the C. S. M. C., July 9, 1919.)

ARTICLE I.—NAME.

Section I. The name of this organization shall be the Cincinnati District of the Catholic Students' Mission Crusade.

ARTICLE II.—OBJECT.

Section I. The object of this organization shall be to elaborate and systematize the work of the Crusade in the Ecclesiastical Province of Cincinnati, subject to and in conformity with the General Constitution and Authority.

ARTICLE III.—ORGANIZATION.

Section I. This district shall include all Units comprised within the Ecclesiastical Province of Cincinnati.

Section II. The officers of this organization shall be a District Manager and Unit Secretaries.

Section III. The District Manager shall be elected in District Convention as hereinafter set forth in Article IV, Section 2. In case of vacancy of the office of District Manager, the National Executive Board is empowered to fill the vacancy after consulting the individual units of the District.

Section IV. Unit Secretaries shall be established in every affiliated Unit of the Catholic Students' Mission Crusade within the Ecclesiastical Province of Cincinnati. They shall be chosen by their respective units.

Section V. Unit Secretaries shall act under the direction of the District Manager who shall be the supreme executive of the District.

Section VI. The District Manager shall consult with the Executive Board of the Catholic Students' Mission Crusade on all questions of National Interest.

ARTICLE IV.—CONVENTIONS.

Section I. Annual District Conventions, consisting of delegates from each Unit of the Cincinnati District, are to be held at time and place the District Manager, after consulting the Unit Secretaries, may deem fit.

Section II. Voting shall be conducted on the basis of one vote to each Unit. This vote may be cast by the delegate or by proxy.

Constitution Signed By

Frank S. Beckman, Chairman Executive Board.

Frank A. Thill, Secretary Executive Board.

And other attending delegates.

Constitutional Committee.

Rev. J. Paschal Hayden, Mt. St. Josephs' Convent, Chairman.

Avitus E. Lyons, Mt. St. Mary's Seminary,

William C. Havey, Notre Dame University,

Joseph Keber, The Josephinum,

John B. Hardig, St. Xavier's College,

Resolutions.

Adopted by the Convention.

1—Resolved: That the First Provincial Conference of the Cincinnati District of the Catholic Students' Mission Crusade, recognizes the vital need for the promotion of Catholic literature and the solution of the many menacing social problems,

in order that the object of the Crusade—The conquest of the World for Christ—be fully achieved; and therefore urges that Catholic energies be bent toward the furtherance of the Cause of the Catholic Press, and the remedying of social evils; and hopes to include these activities within its scope in the near future, in accordance with the resolution passed at the Techny Conference.

2—Resolved: That the First Provincial Conference of the Cincinnati District of the C. S. M. C. recommend to the next annual conference, that no Official Organ be published, but that the bulletin method be continued when demanded for report of Conference; and the Annual Report; and that the Units be encouraged to maintain departments in Catholic Periodicals.

3—Resolved: That the First Provincial Conference of the Cincinnati District of the C. S. M. C. encourage the Units to foster a special devotion to the Holy Ghost, and that this be recommended to the next General Conference for all the Crusade Units.

4—Resolved: That the Cincinnati District of the C. S. M. C., assembled at Jasper, Indiana, July ninth, nineteen hundred and nineteen, in the First District Conference since the last National Conference at Techny, in nineteen hundred and eighteen, hereby extends heartfelt thanks to Mr. Charles Stocel of Cicero, Illinois, for the generosity in defraying the publication expenses of Bulletin Number Three, containing the report of the Techny Conference.

Be it further resolved: That the Secretary of the Cincinnati District Conference engross this resolution on the records of the conference and forward a copy to Mr. Stoffel.

5—Be it resolved: That the members of the Cincinnati District of the C. S. M. C. tender a unanimous and heartfelt vote of gratitude to the Benedictine Fathers of Jasper College,—and in particular to Father Bernard, whose smile of welcome was an assurance of cordial cooperation with the activities of the Crusade,—for the hospitality, the generosity, the magnanimity they have manifested during the stay of the delegates of the Convention of the Cincinnati District, during the days, July seventh to tenth, nineteen hundred and nineteen at their excellent institution.

List of Institutions Represented at the Conference.

The Present Standing of the Crusade in the Province of Cincinnati.

1. Mt. St. Mary's Seminary, Mt. Washington Station, Cincinnati, O.
2. Precious Blood Seminary, Carthage, O.
3. Notre Dame University, Notre Dame, Ind.
4. Josephinum, Columbus, Ohio.

5. St. Meinrad Seminary, St. Meinrad, Indiana.
6. St. John's University, Toledo, Ohio.
7. St. Xavier's College, Cincinnati, Ohio.
8. St. Mary's College, Dayton, Ohio.
9. St. Meinrad College, St. Meinrad, Indiana.
10. St. Mary-of-the-Woods, St. Mary-of-the-Woods, Indiana.
11. Mt. St. Joseph's Convent and Academy, St. Joseph, Ky.
12. Loretto Convent and Academy, Loretto, Ky.
13. St. Walburga's Academy, Covington, Ky.
14. Villa Madonna, Covington, Ky.
15. Academy of the Immaculate Conception, Ferdinand, Ind.
16. St. Charles' High School, St. Mary, Ky.
17. Jasper College, Jasper, Indiana.

REGISTER OF THOSE ATTENDING THE CONFERENCE.

- Mr. Frank Thill, Secretary of the Executive Board.
 Rev. Jos. Kenkel, C. PP. S., Carthage, Ohio.
 Mr. Dewey J. Marks, St. John's University, Toledo, Ohio.
 Mr. Avitus E. Lyons, Mt. St. Mary's Seminary, Cincinnati, Ohio.
 Mr. Wm. J. McKeown, Mt. St. Mary's Seminary, Cincinnati, Ohio.
 Rev. Frederick A. Reinwand, St. Meinrad Seminary, St. Meinrad, Ind.
 Rev. Herbert Winterhalter, St. Meinrad Seminary, St. Meinrad, Ind.
 Mr. Forrest Strange, St. Meinrad College, St. Meinrad, Ind.
 Mr. Bernard Loepker, St. Meinrad Seminary, St. Meinrad, Ind.
 Very Rev. J. A. Burgmer, S. V. D., St. Mary's Mission House, Techny, Ill.
 Rev. Joseph Molitor, The Josephinum, Columbus, Ohio.
 Rev. R. J. Markham, D. D., Mt. St. Mary's Seminary, Cincinnati, Ohio.
 Very Rev. Frank S. Beckman, D. D., Mt. St. Mary's Seminary, Cincinnati, Ohio.
 Mr. Floyd Keeler, Apostolic Mission House, Washington, D. C.
 Rev. John L. Ott, St. Mary's College, Dayton, Ohio.
 Rev. Newton Thompson, Maryknoll, N. Y.
 Rev. Paul A. Deery, Indianapolis, Ind.
 Rev. Charles F. Walsh, St. Mary-of-the-Woods, Ind.
 Mr. Wm. C. Havey, Notre Dame University, Notre Dame, Ind.
 Rev. John H. Vagedes, St. Walburga Convent, Covington, Ky.
 Rev. Joseph Reiner, S. J., St. Xavier's College, Cincinnati, Ohio.
 Mr. Glenn F. Walker, Loretto Convent, Loretto, Ky.
 Mr. Clement Bastnagel, St. Meinrad Seminary, St. Meinrad, Ind.
 Rev. Benedict Brown, O. S. B., St. Meinrad Abbey, St. Meinrad, Ind.
 Rev. Leander Schneider, O. S. B., Jasper College, Jasper, Ind.
 Rev. Norbert Spitzmesser, O. S. B., Academy of Immaculate Conception, Ferdinand, Ind.
 Rev. Edward L. Eisenman, St. Meinrad Seminary, St. Meinrad, Ind.
 Mr. William A. Benz, St. Mary's Mission House, Techny, Ill.
 Mr. Ralph E. Thyken, St. Mary's Mission House, Techny, Ill.
 Mr. Edwin P. Seidel, The Josephinum, Columbus, Ohio.
 Mr. Joseph Keber, The Josephinum, Columbus, Ohio.
 Rev. Urban Sonderman, St. Meinrad Seminary, St. Meinrad, Ind.
 Mr. Joseph O'Meara, Jr. St. Xavier's College, Cincinnati, Ohio.

Mr. John B. Hardig, St. Xavier's College, Cincinnati, Ohio.

Mr. Joseph G. Tribble, St. Meinrad Seminary, St. Meinrad, Ind.

Rev. John Handly, C. S. P., St. Mary's Church, Chicago, Ill.

Rev. J. Paschal Hayden, Mt. St. Joseph's Convent, St. Joseph, Ky.

Rev. Bernard Heichelbech, O. S. B., Jasper College, Jasper, Ind.

Papers of the Convention.

The clearest indicant of the Conference are its papers. Utility compels only a brief report of these, not regarding their eminent merit. St. Meinrad Seminary Unit had ordered the work of the Conference to a well thought out program and at each session some vital questions of the Crusade were brought forward by a specially prepared paper.

The Conference was begun by an address of welcome on the part of its genial host, Rev. Bernard Heichelbech, O. S. B., President of Jasper College, who introduced the Chairman of the Conference, Rev. Frederick Reinwand.

Rev. Reinwand's Address.

Rev. Reinwand, as President of St. Meinrad Seminary Unit, welcomed the delegates to the "First Provincial Conference of the Catholic Students' Mission Crusade." He lauded them for the sacrifices they had made to attend the Conference and briefly outlined the work they were assembled to accomplish. He expressed the generally felt regret that arrangements could not be made to accommodate female delegates. He said:

"As an organization, the Catholic Students' Mission Crusade is as broad in its constitution and extent as any society of its nature can be; its primary aim is the educating of the students to the true missionary spirit, that they promote the interests of the home and foreign missions; this latter phrase was studiously incorporated in the constitution because, to the Catholic mind, the promotion of an enterprise is not limited to financial support. To the students who are assembled to perfect this young organization, it was evident that the first need of Catholic missions is the assistance of prayer; and, realizing that "unless the Lord build the house, they labor in vain that build it," the Convention of July, 1918 admits to full and unqualified membership, without financial obligations, mission societies founded among students of religious orders and congregations. This, however, does not exclude a voluntary contribution from such for the maintenance of field secretaries, organizers, the cost of producing propaganda, literature, etc., and the expenses incurred by the executive branch of the Crusade.

At this point it should also be noted, quoting from the pamphlet, "God Wills It," that home missions, as well as foreign missions are included in the scope of the movement. For, besides the peculiar appeal of personal interest conveyed to many minds by the idea of home missions, it is true that those who surround us more closely truly deserve the exercise of our Christian charity. It is true that at present scarcely fifty per cent of the Indians of this country belong to the Church; that there are from ten to twelve million negroes within the confines of this country, who have a claim to the attention of the Catholic Church, and that, according to the Superior of one of the most success-

ful missions among the negroes: "The efforts thus far made by the great Catholic Church in America to win over the negro race, have been surprisingly out of proportion with the magnitude of the task. The Protestants have literally strewn the South with educational institutions for the negro; institutions ranking all the way from the kindergarten to the university, while we Catholics have not yet provided the colored people with one college or school of higher learning that can bear the name." It is also true that approximately fifty millions, one half of our population, profess no religion at all; and that, but for the religious revolt of the sixteenth century, twenty-five million more people, now professing Protestantism, would be in the army of Christ, the Catholic Church. Out of the remaining twenty millions who have the truth, there is certainly sufficient opportunity for the student element to exercise Christian zeal.

That the foreign mission field is equally deserving of the conscientious consideration and support of every Catholic student, in fact that it is the foreign field which especially needs our assistance, is evident from a knowledge of existing conditions. To any one that realizes, that during the past, foreign mission work was carried on most extensively by European missionaries, and supported by European money, it must be evident that our World War has weakened considerably the Catholic missions. There are 800,000,000 pagans in foreign countries, and to a nation which during the past year has vindicated its idealism and spiritual outlook, such an appeal cannot remain unanswered.

We the Catholic students of the United States can do much to alleviate the burdens of the God-sent representatives in the home and in the foreign lands, if only we apply a part of our gratuitously given talents and abilities for such a noble cause. Most of us were born of Catholic parents, reared in Catholic homes and educated by Catholic priests and sisters; our whole lives have been peacefully and happily spent in the golden sunshine of Catholic society and surroundings. What a paradise have we not had, having been thus enveloped in such a Christian atmosphere and such a religious influence! How grand the ideals, and how noble the examples which were daily placed before us by the leaders and guardians of our youth, whose only aim was to mold a good, Christlike and charitable character in us, so that our passage over the stage of life may not be a haphazard one, or without a landmark for our future heritage. Thus inspired with the spirit of Christ and edified by the apostolic models about us, can we, the present generation of Catholic students, refuse gratitude to a Good and Benevolent God Who has given it to us to be what we are? Will this generation of Catholic students shun the golden path of charity and love of fellowmen to follow the standard of selfishness and individual monopoly which at this very moment is sucking the life-blood from men and leading them to the arena of social unrest and radical materialism and atheism? Is it nothing to us, Catholic students, that we have received the grace of Faith and are here given the opportunity to share in the work of carrying its inestimable graces to those less fortunate?

Dear brother crusaders, we are out to win a noble cause, yes, the noblest of all causes, inaugurated by Christ Himself and continued, as far as possible, by his ordained ministers from the first birthday of the Church, namely: the Missions.

Address of the National Secretary.

In the second session Mr. Thill, Secretary of the Executive Board authoratively defined the purpose and scope of the Conference. He clearly explained the general constitution in its bearing on the district organization then in contemplation. He suggested in this address the plan of choosing a District Manager and of having Unit Secretaries, which was afterwards adopted. He admirably expressed the meaning of the Crusade in a few words as follows:

"The Catholic Students' Mission Crusade is an organization which is passing through the first year of its existence. Today it is composed of thirty nine student mission societies established in Catholic institutions of higher learning throughout fourteen states of the country. And although an immense amount of energy has been expended to effect even these results, yet, we feel that the spirit of prayer and sacrifice which have characterized Crusade endeavor throughout the past twelve months will ultimately insure a Crusade triumph.

"Our organization is an enterprise which has for its goal the establishment of a mission society in every institution of higher learning in the United States. Its object is not to gather funds; it does not propose to limit in any way the activity of the affiliated mission societies which constitute it, but wishes to become merely a force, an inspiration, to kindle the sympathy of Catholic students for Catholic mission endeavor. And for this reason the governing body of the Crusade has insisted from the very beginning that prayer be made the cornerstone of this new structure. It is true that our home and foreign missionaries need money, but the financial contributions of student crusaders to the mission agencies of their choice must never cease to be the student mite. Our strength is not the strength of numbers nor the power of dollars, for: 'Unless the Lord build the house they labor in vain that build it.'

"We must inform ourselves on the true condition of our home and foreign missions; we must keep alive the light of mission enthusiasm which God has sent into our land, and we must sacrifice a little of the little we have that the edifice, which has been cemented with the tears of confessors and the blood of martyrs, may grow to still greater proportions."



To expedite business, three papers were read in the third session. The first by Mr. Clement Bastnagel of St. Meinrad's Seminary, treated with the subject of "The Provincial Organization;" the second by Mr. Glenn Walker, who represented Loretto Academy, Loretto, Ky., considered the question of a "Field Secretary," and the third was rendered by Mr. William Havey of Notre Dame University that related the missionary activities and experiences of the University.

Mr. Bastnagel's Paper.

Mr. Bastnagel dealt with the most important and pertinent question before the Conference. He presented definite and concrete plans for a Provincial organization in a paper remarkable for its logical thorough-

ness with which it was thought out and the understanding it revealed of the fundamental principles of the Crusade. "Scarcely a year ago," he read, "a Mission Movement was launched which has astounded every sincere inquirer with the magnitude of its task. The small seed hope-fully implanted in the fruitful soil of devoted Catholic students' hearts took root, has grown and enlarged into a tender seedling, which, although still delicate in its growth, gives promise of continued healthy enlargement. The Crusade is really a plant. The richest field for increase is furnished by a spirit of earnest prayer, generous devotion, and self-forgetting sacrifice on the part of every one, and, the element indispensibly necessary for it to breathe in, is God's helping grace and protection at all times.

In the General Constitution the object of the Crusade is worded thus: 'This is to be an organization of Catholic students to promote the interests of the home and foreign missions', and in the pamphlet published by the Executive Board at Cincinnati, the purpose is put as 'the presentation to our Catholic students of mission facts and needs which is the primary work of the Catholic Students' Mission Crusade,' and this devout hope is then added that 'by organizing our students and by impressing on them the crying needs of the missions, the sympathy of Catholic students will be awakened and their support secured for Catholic mission enterprise.'

Yet these comprehensive declarations of our end in view, admit of a variety, or at least of a divergency of means towards its accomplishment. These means can be grouped under three general heads: spiritual, educational and material; in other terms, prayers, propaganda and pecuniary aid. Any means lawfully employed and having for its immediate or ultimate end the furtherance of truth or the combating of error falls under these three categories.

Prayer, above all, constant prayer, full of ardent devotion and unshakable confidence, is the primal requisite for success. "How can we expect the smallest measure of success in this superhuman enterprise unless we begin by prayer? That students' mission society whose members pray most and best, will, assuredly, be the most successful no matter by how far others may seem to surpass it in material results."

Another quality in which our endeavors must excel is unselfishness 'Where a little unselfishness is found, a little will be accomplished, where it is a dominating feature, there is nothing that may not be accomplished.' (Bulletin 1).

A knowledge of what we are about is the next requisite. The finding of ways and means to insure its propagation follows as a necessary corollary. Intelligent service, and not haphazard and perfunctory indifference should accompany all our efforts.

Lastly, although the financial aspect is not so important as propaganda work, I must make mention of the reality that pecuniary contributions aid more, in a majority of cases, to bring about the acquisition of a spirit of willing sacrifice, than long, protracted hours of mental labor spent in behalf of Crusade activities. When Crusade workers have once acquired a love for unstinted, magnanimous, self-forgetting sacrifice, they will have overcome one more great obstacle in the way of their onward march."

The scheme of organization proposed by Mr. Bastnagel while not wholly adopted at the Conference is of much suggestive value and will no doubt have considerable bearing on the future development of Crusade organization. It is given in brief extracts from his paper. "What shall we call the Crusading Host of Catholic students within the Ecclesiastical Province of Cincinnati. No appellation appeals to me more vigorously than: 'The Cincinnati Division of the Catholic Students' Mission Crusade,' which is an army term in harmony with the one, 'Unit,' already in use."

"What shall be the scope of this district organization? Its scope cannot be more extensive than its jurisdiction, and its jurisdiction can extend only to the province of Cincinnati."

"The legislation of the Division should be done by the Division Conference. All units represented at this Division Conference are to have a voice in governing their district organization. This Conference shall elect all officers for the Division and, at each assembly before adjournment, establish the Division Headquarters at some Unit within the Province."

"Who and how many shall its officers be? Modeled after the general organization, the officers of the Division would be a President, an Executive Committee of three, an Advisory Board, and a corps of Division representatives in proportion of three for each diocese of the Province. The President of the Division shall be a priest belonging to the Ecclesiastical Province of Cincinnati. Similarly as the Central Executive Board consists of three members, a chairman, secretary and treasurer, so also our Division Executive Committee should consist of three members, two of whom shall be students chosen from the unit where the Division Headquarters are established. The work of the Committee shall include all the more active executive and general work of the Division. It is to have charge of the Division Headquarters, to appoint and advise the Division Representatives, and lastly to supervise the making and the collection of the quarterly reports and the per capita tax of the Division."

"The Presidents of Universities and the Superiors of Convents, whose members have charge of subsidiary schools shall be ipso facto members of the Advisory Board."

"The Division Representatives shall be priests to promote and further the interests of the Crusade in their respective dioceses."

"The mission work of the Division, as to kind or manner, is in no wise to be defined or restricted by either the Division Conference or the Executive Committee. Each unit is to be left free, entirely free, to pursue whatever way it deems best. Individual initiative is ever the most salutary incentive to missionary zeal, for, it is better adjusted to guard against a careless and perfunctory compliance with missionary requirements."

"This provision, however, we must make, that mission work in no way be construed to interfere with, hamper, retard, or prejudice the organization or work of any mission society, already recognized or in existence. Let us adhere to the proposed end of the Crusade, to the object of its tenets, to countenance and promote all approved mission societies. Heretofore, the zeal and enthusiasm of some of us has been misdirected; the aim and purpose set for us has thus far been indiscreetly miscon-

strued by a few; the result became evident in their activity, for they had gone beyond the bounds of their constitution. Therefore the Crusade's aim was subject to a misinterpretation.

"Mission work among the parochial and other schools, that does not come directly under the operation of the Crusade, shall be placed under the special charge and care of Units established in convents or mother-houses, the religious of which, have charge of these schools. Parochial schools should not and cannot be affiliated with the Catholic Students' Mission Crusade. The scope of our movement excludes them. But religious men and women who are members of a Crusade unit established at their respective monasteries and convents, assume the duty of encouraging and fostering among these schools all approved mission societies and activities. The units should obtain a quarterly report from them and record their efforts among them in their own quarterly reports to the Executive Committee."

"Acting upon this suggestion, Crusade work will not retard or interfere with other mission societies existing in parochial schools; it will rather have to be regarded as a help lent to their cause. And this is, after all, the aim of the Crusade, to aid mission enterprises whenever, wherever, and in whatever way it can. Any work, therefore, having for its end the extension or the defense of the Catholic Faith is considered as mission work and will be recorded quarter-annually and sent to the Executive Committee for the inspiration and example of others."

The Field Secretary.

Mr. Glenn Walker, representing Loretto Convent and Academy, Nerinx, Ky., read an excellent paper on the question of a Field Secretary. Although the office finally created by the suborganization culminated in a District Manager instead of a field secretary, many of the duties and qualifications demanded by the speaker for a field secretary are applicable to the district manager.

Mr. Walker's plan for financing the Provincial Organization:

"The method of financing the newly constituted organization, that appeals to me as the most feasible, is that which our esteemed chairman has suggested to me; namely, a part of the per capita tax of .25cts. which is levied on the students of institutions of higher education throughout the province of Cincinnati. According to the Catholic Directory of 1917 there are 19,202 students in such colleges. Eliminating 3,000 of these, the remaining 16,000 would net, at .25cts. per capita tax, \$4,000, one fourth of which would be sufficient for the provincial organization.

Another method would be an assessment levied against each institution according to the number of its students, leaving to each unit its own method of raising this assessment. In one school the per capita may be advisable, in another entertainment or festivals, etc."

Mr. Havey of Notre Dame.

The paper read by Mr. William Havey in the third session of the conference is given almost completely elsewhere (page 21), both because it is a characteristic one and because it deals with matters of much practical value to the Units in their present and future work.

In dealing with the "Possibilities of the Crusade" the Rev. Norbert Spitzmesser, O. S. B., who represented the Academy of the Immaculate Conception, Ferdinand, Ind., especially urged the offering of prayers for the missions. The three ways in which the Crusade would accomplish its work, he said, must be by prayer, education and self-sacrifice. This paper was followed by a short talk on the "Crusade and Parochial Schools" by the representative from Mt. St. Joseph's Academy, Kentucky, the Rev. J. Paschal Hayden whose views on this point coincided with those of Mr. Bastnagel as given above.

The Relation of the Crusade to other Mission Societies

This vital question was handled before the Conference in a paper written by Frater Wm. A. Ross, S. V. D., of Techny, Ill. The following substantial extract clearly shows the relation of the Crusade to other Mission Societies.

"Many of the grown-up Mission Organizations regard the Catholic Students' Mission Crusade with approval and admiration; others look askance at a new arrival in their field.

The relation of the Crusade to the Society for the Propagation of Faith is perhaps the most important from a practical standpoint, because the Society for the Propagation of Faith is the largest Society supporting Foreign Missions; it is most firmly established thruout the Catholic World, and its work has received the official approval and blessing of the Church. The Society for the Propagation of Faith was established in France in 1822. It has had a rapid growth, and up to 1912 it had distributed to the Missions \$80,349,653.00 During the past year, the Society in the United States collected more than a million dollars, thus almost doubling the return of 1916.

It is to be regretted that the Society for the Propagation of the Faith has not yet succeeded in winning the students of our country to the needs of the missions. In individual Colleges and Seminaries branches of the Society have been formed, but the student body is still outside the fold. The Society for the Propagation of the Faith leaders are fully aware of the importance of getting the students interested. Mgr. Dunn of the N. Y. Office says: "We have no hope for the future except in the students," and Dr. McGlinchey, the zealous director in the Boston Archdiocese has repeatedly emphasized the vast importance of winning the students to the Mission Cause.

Now the C. S. M. C. has come to fill this need! It is not a collecting agency. Its first aim is to educate the students to the mission ideal, to prayer and self-sacrifice, and then to mission giving. As a mission organization, the C. S. M. C. differs from the S. P. F.,—(1st) because it is an organization of the Catholic students only (Const. Art. 2, Sec. 2); (2nd) it is a Crusade that appeals to the ideals and enthusiasm of youth, to the love of spreading the Kingdom of the Sacred Heart; (3rd) it aims to educate the student to mission study, to a love for the mission work and then to that spirit that will carry him out into the busy world, a leader who wins others to the mission cause; (4th) prayer, self-sacri-

fice, correspondence with missionaries, study of the mission problem, and personal services—all play as great a part as contribution.

Now how can the Crusade best cooperate with the Society for the Propagation of the Faith? The following few suggestions may be useful to show the possibilities of working out a definite program of intercommunication. (1st) The members of the Crusade should be urged to join the Society for the Propagation of the Faith; Units as a whole could become branch societies,—tho this must be left to the free choice of the unit. (2nd) The Central Bureau could secure a report from the Society for the Propagation of the Faith on the most needy mission districts, destitute of schools, orphanages etc., with the view of furnishing the units with proteges. (3rd) A report of all contributions to the Foreign Missions might be sent to the S. P. F., because it is the aim of the Society to equally distribute all its funds. (4th) The Crusade could be in touch with the S. P. F. for the arrival of Missionaries, for the latest mission publications, or lectures by the Missionaries. (5th) The Members of the Crusade in their work in the schools and parishes could urge the establishment of branch societies of the S. P. F.

A Society similar to that of the Propagation of the Faith is the Association of the Holy Childhood, whose membership consists of Catholic children and whose purpose is to educate and save pagan children, by securing baptism for those in danger of death, buying those for sale, bringing them up in orphanages, and founding new homes for them. Every child may be a member from the time of its baptism by the monthly payment of one cent. The C. S. M. C. will cooperate with the Association by its work in parochial schools. The members will urge all Catholic children to join the Holy Childhood for the pagan babies; in a word, the means of cooperation are as varied as those suggested for the S. P. F.

From what has been said above, it follows that the relation of the Crusade to organization like the S. P. F. and the Holy Childhood Association must be one of complete harmony and close cooperation. Such a relation will bring great benefits for the Crusade and for the organizations in question. This conception of the work can be proved by example of the Protestant Students Volunteer Movement. As the Protestant Boards have benefitted immensely by the Movement, so all Catholic Mission collecting societies will benefit by Crusade activities.

The relation of the Crusade to the Church Extension Society may be solved along the lines followed above.

In the Crusade, there will doubtless be many units which, owing to their situation, or by reason of their future work of the members, will be more interested in the Home Missions. These units could correspond with the Extension Society, subscribe to its publications, enroll as members, and send their free contributions to the Home Mission through the Extension Society. As in the case of the S. P. F., the Central Bureau, or provincial head could secure a report of the most needy Mission fields, promising districts for the erection of chapels etc. Thus the relation of the Crusade to the Extension Society will be one of harmony and cooperation.

An important branch of the Home Missions is the work among the Negroes and Indians. Here there is a wonderful field of activity open to the Crusaders for the education of the Amercian people to the needs

of these missions and the responsibility of the Catholic body for the successful solving of the problem.

But does not the Crusade interfere with some of the other missionary collecting societies, and as a new arrival in the field should it not be dependent on, or at least subservient to the larger organizations? It is not at all the desire of the Catholic Students' Mission Crusade to interfere with the other missionary societies. The aim of the Crusade is to aid all the interests of the Church by co-ordinating all student mission activities for better and more effective action. And to attain its God-given destiny the Crusade must remain independent of all existing mission collecting societies. Many of the members of such societies are, as a rule, content with paying their fees, and they expect a heartfelt "thank you" from the Church when they have given a nickel a month or less for the missions. The organization of the Catholic students is distinctively a Crusade—an educational movement world-wide in its application and results, winning the world to the Sacred Heart.

No other mission organization has succeeded in arousing the student body,—and yet it is evident that the hope of the future lies in the students. Therefore, since only such a movement as the Crusade can succeed with the students, and since the students must be won to save the mission cause, it follows that any interference on the part of other mission societies will be to their own detriment. Whereas the Crusade left to work out its own plans unhampered, independent and unrestricted will renew the "face of the earth." In its vast field of activity, it will cooperate with, and assist all the mission societies, directly or indirectly, provided it remains subservient to none. Like the trained army of St. Ignatius' dreams, it will strengthen the line where it is weak; it will fill in the breach made by the enemy, it will bring new life and courage into everything Catholic and missionary, carrying all before it in the stirring cry "God Wills It!"

As the Crusade is made up of student societies as units, the relation of these units to the other mission organizations may be worth discussing. Is it not better for the unit to distribute all its specific contributions to the missions through one mission organization? Should the unit correspond with the missionaries?

I cannot see the utility of sending all funds for missionary districts or mission schools in the field afar for distribution to only one collecting agency or society. It is claimed that such a measure has many advantages for the unit, protecting it, thereby, against fraud and imposture, by masquerading missionaries or unworthy subjects in the field. This is quite true—but the danger of fraud can be removed by concerted action with the Central Bureau or the Provincial Head, which would take the trouble of looking into such matters and keep the units accurately informed. Another advantage claimed is that it facilitates relations with such an agency or society enabling it to aid many missionaries in greater need, for knowing who receives the funds of the Crusade, the Society could help others less fortunate. All this is true. But as a universal practice in the Crusade, this measure has a decided disadvantage, because it leaves little or no room for correspondence with missionaries at the front. If a personal letter from the missionaries could be guaranteed when the funds were distributed through

one collecting agency, all would be well; but this seems to remain uncertain.

Now why is correspondence with missionaries so important? Because it accounts for much of the success in mission work. The more of that personal touch or contact with the men in the field afar, the greater the zeal and enthusiasm of those at home. The following extracts are from a letter that is a fair sample of hundreds of letters received by mission societies. The writer is a teacher in one of the schools of Michigan. She began the work by studying the location of a catechist to be adopted. The letter contains "Possibly you do not fully realize that if people know just where their money is to be used they will give twice as much. Their interest will continue and develop. The contributors work for a certain definite object, which stimulates their zeal as nothing else can." So it is evident that correspondence with missionaries is most conducive to arousing the zeal of those at home. The personal letter from the missionary has all the advantages of a lecture on the field afar, or even a personal talk by a missionary. Therefore the units should correspond with missionaries and ask a personal reply—and this plan seems to us to be a vital factor for arousing missionary interest, especially when our Crusade will have its own official organ in which many of such letters may be published.

What they are doing at Notre Dame.

Mission Work of the Unit.

Just as there is no love more passionate than the love of God, so there is no ambition more consuming than the ambition to save souls. This ambition flames forth most intensely at certain times, most effectively in great crises when men's souls are tried and the barriers that kept their vision from enduring things have been burned away by the same fires that purged their hearts of the dross of worldliness.

Thus it will be to the lasting credit of the far-visioned, brave-hearted young men who have started the Students' Mission Crusade, that they organized it at a time when such a movement was most opportune, at a time not only when the missions at home and in distant places needed help sorely, but also when the Catholic American youth was most responsive to appeals to innate generosity and characteristic enthusiasm.

The donning of the Khaki made the American soldier-student a champion of the loftiest principles for which any country ever fought.

The magnanimity, the love of justice and truth and virtue, inspired by the critical conflict of 1917-1918, have sunk deeply into the young men of the nation and must affect their future conduct.

Now that the beginning has been so auspicious, it is the duty of those charged with this Mission Crusade to discover plans for the realization of its aims and to secure means whereby its works may be more effectually promoted. There is no doubt about its final success, if we work earnestly and together, for supporting it is that same Providence which inspired it. The purpose is divine, "The World for the Sacred Heart; the Sacred Heart for the World," as it has been felicitously expressed: the means are an organized student body, litera-

ture, propaganda of various kinds, along with many of those human instrumentalities by which the Lord accomplishes His works among men.

According it is for us to use the means at our disposal in such a way as to draw down the greater favor of Him in whose name and for whose sake the movement has been started and to effect a swift and sure extension of the work entrusted to us. Some time ago I was requested by the Rev. John O'Hara, prefect of religion and Dean of the Foreign Commerce Department of the University of Notre Dame to prepare a paper for this conference on "Mission Work of the Unit." The subject assigned me was accompanied with an outline thoughtfully furnished by the president of the St. Meinrad's Unit. I decided, however, not to use the outline, not because it was unsatisfactory, but because after consultation with several religious experienced in missionary matters and after obtaining Rev. Reinwand's gracious permission, I deemed it more practicable to give an account of the mission activities engaged in by Notre Dame, particularly inasmuch as such a treatment would cover in essential all the main ideas set forth in the outline, and at the same time, consider them concretely. This paper, therefore, will deal with the methods of an organization closely resembling the college unit planned by the Crusade and, I think, be more helpful than a theoretical or general discussion. It will not be strictly divided into the educational, spiritual, and financial order printed on the program but will, in its several sections, touch adequately upon each. I do not aim to advance original schemes for the progress of Crusade work, but only to tell you clearly and concisely just what schemes for the furtherance of mission work Notre Dame has tried with success.

The religious community which conducts the University of Notre Dame does not limit its activity to higher education, but is also, engaged in journalistic, in parish, and in mission work—both home and foreign. As is natural, the members of Holy Cross Congregation link together the three branches of the work of the congregation so that one branch may share in the benefits and fruits of the other, with the result that there is, what I might call a threefold reciprocal operation which conduces to the advancement of the interests of them all. To illustrate: the college aids the missions by monetary contributions and by training men for labor in the mission fields at home and abroad; the mission in turn by extending its spiritual conquest through the material assistance donated by the college and parish draws down the blessing of Heaven, so that the congregation becomes more prosperous and the resources proportionately greater, especially in vocations. The adage "nothing draws success like success" obtains in the spiritual just as in the commercial or the political or the literary world. The parish, like the college, gives both spiritual and material help to the missions, as I will explain later, and to the college gives boys who, after a university training, will be intelligently and practically interested in the great work of evangelization. That in brief, is the foundation of the Notre Dame scheme for carrying out, in its limited way, the commission of Christ.

Let us now take up in order the parish, the high school, and the colleges as they conspire in the furtherance of truth, and see what can be done for the missions by each. In South Bend, Fort Wayne, Indianapolis, Portland, Oregon; Austin, Texas; and Washington, D. C., where

Holy Cross men are stationed, either in parishes or schools, and in several other cities, notably Ogden, Utah, where the Sisters of Holy Cross have academies for young ladies, many practical means are employed for the aid of the Bengal Mission. The Bengal Mission is one of the thirteen Catholic missions of India and extends from the Bay of Bengal to the foothills of the Himalayas. It has been under the spiritual care of the Congregation of Holy Cross since 1853. It is a little larger in square miles than the State of Indiana; its population is six times as great as that of the State of Illinois—20,000,000 people, only 12,000 of whom are Catholics. It has been found that people in parishes and the children of the elementary grades respond cordially and generously to the appeals of this mission, once its existence and needs are made known to them by pastors and teachers. Card parties, dances, novelty and histrionic entertainments, lawn fetes, illustrated lectures, and various similar amusements are some of the usual means employed for the raising of funds for the Bengal diocese. Mission clubs have been formed in all the cities named before and, through their promoters, keep in close touch with the Director of Bengal affairs in the United States. In St. Joseph's parish in South Bend, ten young ladies recently established a sewing society for the purpose of providing altar linens for the missionary priests in India. Money for the purchase of materials is raised by bi-monthly dues and by the sale of papers and magazines. Their efforts are not, however, confined to those two sources of revenue. The girls have given several musical recitals and conducted two or three entertainments which have been largely successful from a financial viewpoint. It is not difficult to interest a parish group like this in mission work if interesting methods for arousing and sustaining enthusiasm be employed. It must be kept in mind however, that much of the success of a thing of this kind is attributable to the pastor and his co-operation and counsel must be secured. If a pastor is willing to encourage cordially and practically a mission organization in his parish in a surprisingly short while other associations will take up work for the help of the missions with real eagerness.

The high school, in which, next to the college, the mission spirit ought to thrive, has been found by Notre Dame to be a rich source of mission succor. The Brothers in the boys' school, and the Sisters in the academies, have succeeded in enlisting the support of their pupils in the dissemination of literature and oral information about Bengal and have also, by inculcating the love of souls and a slight realization of the value of a soul, made of many boys and girls earnest, energetic workers in their own vicinities in behalf of the foreign mission. Raffles, donations of small sums saved by making little personal sacrifices, athletic contests, entertainments, and the like, are the favorite and frequent modes of raising funds among high school students under the tutelage of Holy Cross religious. In Indianapolis last January the raffle of a watch conducted by the boys of the Cathedral high school netted \$100.00 for the Bengal mission. Chances at \$.25 were sold and according to report were disposed of without the least difficulty. In this, as in other efforts by the boys of this school, the priest of the Cathedral parish, and particularly the Bishop, Rt. Rev. Joseph Chartrand, gave active encouragement to the experiment. In March each

boy of the school pledged himself to make during Lent a weekly contribution equivalent to the sum ordinarily spent outside the holy season for candy, theatres, tobacco, and the like. The result of this personal sacrifice effort was one hundred dollars. The Sisters of Providence in Indianapolis were enlisted as co-workers by the Cathedral Club to give aid to the missionaries and to secure members for the Bengal Foreign Mission Society, an organization established for the express purpose of promoting the interests of the Bengal Mission. This example shows that once a mission club has appeared in a city its spirit rapidly extends itself to other schools with immeasurable benefit to the men spending their lives in a lonely land that the "praises of God may be on the lips of a new people."

In Columbia college, Portland Oregon, which is chiefly a preparatory institution, an amateur boxing match and entertainment was held last February, and the proceeds from the admission charge contributed to the Bengal fund. Thus even the strenuous pastime of Dares can be utilized for the promotion of Catholic charity work for missions. At the Central high school in Fort Wayne, the biggest athletic event of the winter season is the "Mission Basketball Game," a contest between the most skilful team in that part of the state and the "Central quintet" for the championship of the locality, all the proceeds of which go to the Bishop of Dacca. Tickets are sold weeks ahead by all the students of the school, so that by the night of the game a considerable sum has been gathered and a crowd of spectators large enough to licit not a little attention from the newspapers has been brought together. In 1918 one hundred dollars was realized in this way and this year \$112.00.

The spirit actuating all the mission work in the high schools and parishes was thus succinctly expressed in an editorial which appeared this year in a February issue of the Notre Dame "Scholastic," the weekly magazine edited by the students of the university: "A few cents in the hands of a foreign missionary may mean the salvation of a pagan soul." The lessons learned from these illustration is that when Catholic people are made to realize in a degree the preciousness of a soul, all the obstacles to popular interest disappear of themselves.

For the reason that the Students' Mission Crusade deals directly with the university, college, and seminary, it is proper that considerable importance and principal discussion should be given to this phase of the subject. First of all the personal influence element ought to be treated, for obviously, it is most significant. At Notre Dame, it is customary to have, during the year, many men of prominence, both in secular and ecclesiastical activity, address the students. Often it happens that a man who devoted himself to missionary labor comes to the college and is invited to lecture on some subject within his field. Many people think that the college student is so intent upon either athletics or studies that he has neither the time nor the inclination to attend to foreign mission work. But I know, from actual experience, that this much misunderstood person is not insular and is not selfish. Frequently he occupies himself with salutary things outside the curriculum, the athletic schedule, and social affairs. There are other things and nobler things in undergraduate life than Greek classes, and football games and dances and the occasional raising of hilarity. The



Top Row, Left to Right.

- 1 Forrest Strange, St. Meinrad College, St. Meinrad, Ind.
- 2 Rev. Herbert Winterhalter, Villa Madonna Academy, Covington, Kentucky.
- 3 William J. McKeown, Mt. St. Mary's Seminary, Cincinnati, O.
- 4 John B. Hardig, St. Xavier College, Cincinnati, O.
- 5 Avitus E. Lyons, Mt. St. Mary's Seminary, Cincinnati, O.
- 6 Rev. Paul Deery, Indianapolis, Indiana.
- 7 Joseph O'Meara, Jr., St. Xavier College, Cincinnati, O.
- 8 Clement Bastnagel, St. Meinrad Seminary, St. Meinrad, Ind.
- 9 Rev. Newton Thompson, Maryknoll, N. Y.
- 10 Rev. E. Eisenman, Recording Secretary, St. Meinrad Seminary, St. Meinrad, Ind.
- 11 Rev. John Handly, C. S. P., Chicago, Illinois.
- 12 Rev. John Vagedes, St. Walburga Academy, Covington, Ky.
- 13 Bernard Loepker, Recording Secretary, St. Meinrad Seminary, St. Meinrad, Ind.
- 14 Edwin P. Seidel, Josephinum, Columbus, O.
- 15 Rev. Joseph Reiner, S. J., St. Xavier College, Cincinnati, O.
- 16 William A. Benz, Techny, Illinois.

Middle Row, Left to Right.

- 1 Rev. Joseph Kenkel, C. PP. S., Carthagenia, O.
- 2 Rev. R. J. Markham, D. D., Mt. St. Mary's Seminary, Cincinnati, O.
- 3 Rev. John L. Ott, St. Mary's College, Dayton, O.
- 4 Rev. Norbert Spitzmesser, O. S. B., Immaculate Conception Academy, Ferdinand, Indiana.
- 5 Rev. Charles Walsh, St. Marys-of-the-Woods, Indiana.
- 6 Rev. J. Paschal Hayden, District Manager Elect, Mt. St. Joseph's Convent and Academy, Mt. St. Josephs, Ky.
- 7 Mr. Floyd Keeler, Field Secretary, Apostolic Mission House, Washington, D. C.
- 8 Rev. Bernard Heichelbech, O. S. B., Rector Jasper College, Jasper, Ind.
- 9 Rev. Frank S. Beckman, D. D., Mt. St. Mary's Seminary, Cincinnati, O.
- 10 Very Rev. J. A. Burgmer, S. V. D., Provincial, Techny, Illinois.
- 11 Rev. Joseph Molitor, Josephinum, Columbus, O.

Bottom Row, Left to Right.

- 1 Glenn F. Walker, Loretto Convent and Academy, Loretto, Ky.
- 2 Rev. Urban Sonderman, St. Meinrad Seminary, St. Meinrad, Ind.
- 3 Joseph Gilbert Tribble, St. Meinrad Seminary, St. Meinrad, Ind.
- 4 Rev. Frederic Reinwand, Chairman of Conference, St. Meinrad Seminary, St. Meinrad, Ind.
- 5 William C. Havey, Notre Dame University, Notre Dame, Ind.
- 6 Frank A. Thill, Secretary of Executive Board, Mt. St. Mary's Seminary, Cincinnati, O.
- 7 Joseph Keber, Josephinum, Columbus, O.
- 8 Ralph E. Thyken, Techny, Illinois.
- 9 Dewey J. Marks, St. John's University, Toledo, O.

normal student knows it and he shapes his conduct conformably to his knowledge. Again to the average college man, who after all is just as much a hero-worshipper as when he was going through the Penrod period, there is in the priest who has abandoned home and brethren and country to entomb himself in a far-off, perilous land, an attraction and a glamour far more magnetic than that which irradiates from the athletic marvel or the intellectual prodigy. To those of you who know the psychology of the college student, the reason is plain. It is the same psychological principle which was at work during the war-times. The government sent out men who had seen service at the front to give speeches throughout the country in order to stir up greater interest, pecuniary and patriotic, in the war and incidentally to augment enlistments. What does this experience suggest if not that enthusiasm for the crusade must be fostered in our Catholic houses of education. That is, men who have done actual mission work, men who have seen service in the far-flung outposts of Christianity, men who are aglow with the love of souls and filled with the knowledge of how to save them, must be brought into personal contact with our American students that by their speech and example they may impart to the latter the zeal and devotion which animates themselves.

"Quasi lumen de suo lumine accendat, facit:

Nihilominus ipsi lucet, quum illi accenderit."

Like the traveller whose torch does not cease to burn when he gives a light to that of another, so the missionary will be able to furnish illumination and ardor to others without diminishing his own.

There are in vogue various ways of promoting material interest in the foreign missions among Notre Dame students, one of the most feasible of which has been the placing of mite boxes in all the study and residence halls of the university. Above the boxes is a neat placard requesting contributions from spending money for the support of the orphans of the Bengal diocese. I am happy to say that this simple plea is answered nobly by the boys of Notre Dame; for when the boxes are opened the contributions are found to be gratifyingly generous. The men who labor for the conversion of the Bengalese are old Notre Dame men, priests and brothers who once recited in the class rooms, played on the same fields and loved the same teachers and traditions as the students of today. In the Notre Dame student the spirit of fraternity does not die when college days are over, and so the gallant gentlemen who spend themselves on the other side of the world in a land of loneliness and fever and sometimes death are remembered in a most consolingly helpful way by their younger college brothers.

The Holy Cross Mission Band with headquarters at Notre Dame, although engaged entirely in American mission work, helps considerably to propagate an active interest in the affairs of Bengal. By their fortunate nearness to the students of the university, the members of the Band are able to wield over youthful hearts and minds an unobtrusive influence and shape in youthful souls great dreams that will later come true in some glorious achievement for God and His creatures.

There is at Notre Dame one organized method for furthering the foreign mission activities of the Congregation, formerly called the Holy Cross Missionary Society, but now known as the Bengal Foreign Mission Society. Since its organization it has been steadily growing

in influence until now it supervises practically all the actual work of assisting the Bengal mission. The object of the society is stated as "an organization established for the purpose of aiding by prayer and alms the foreign missions in the diocese of Dacca, East Bengal, India." At vrst the qualifications for membership were strict and rather prohibitive. For example, only one who had reached the age of eighteen and was a member of the Congregation or postulant for the religious state in Holy Cross Congregation was eligible for membership. Recently the conditions for belonging to the society have been so modified, that anyone who says daily one Hail Mary with an invocation for the conversion of the Bengalese, contributes five cents a month to aid the missions, and reads the "Bengal Apostolate" a monthly magazine which will, under the auspices of the Seminary members of the Society, be published beginning next September, is entitled to the seven specific benefits of membership, ranging from a plenary indulgence on the day of enrollment to a daily remembrance in the prayers of the Congregation. The director-general of the Society, Rev. Michael Mathis, C. S. C., is stationed in Washington, D. C., and from there advises the officers and branches in all their operations. Promoters are appointed in every high school, and college under the managements of the Holy Cross Congregation and to them is delegated the responsibility of extending and directing the work for the Bengal Mission in their respective localities. For several years a leaflet has been printed each month—this leaflet will be supplanted by the "Bengalese," the official periodical of the Society beginning next Fall—in which letters from the missionaries have been published, information about the mission in Dacca has been given, and the work of the different allied organizations has been discussed. It has been found that a publication, no matter how small, is exceedingly valuable for instructing persons who are willing and able to help the missions, and that it amply repays the time and labor involved in its making. Accordingly it would, as it seems from experience, be for the advantage of the Students' Mission Crusade to have a monthly, or even a quarterly, official organ to acquaint others with the aims of the Crusade and keep up interest among members. This logically leads to the question of publicity. I had an occasion to note the efficacy of advertising an organized collegiate movement when the question of prohibition was up for debate between Notre Dame and Cincinnati university. I wanted to get information on the affirmative side of the question and sent to the Intercollegiate Prohibition Association, the headquarters of which was in Chicago, a request for matter that might be useful to one in such a contest. Enough literature to fill a trunk was forwarded and while going through some of it I discovered that the association was strongly organized in every secular university of consequence in the country, was a most powerful opponent of the liquor industry, and had students delivering speeches, writing articles, and engaged in any propaganda that could help the cause of the fight against liquor. Some students with convictions and courage had persuaded themselves that the manufacture and sale of wine, whiskey, and beer as bad, and soon a national organization for the abolition of the liquor traffic was formed. The result you well know. The liquor business will shortly be but a shadowy memory, and its death is principally attributable to the hatred aroused for it and the

fight waged against it by leaders of thought who demonstrated that they could become leaders of action as well, who showed conclusively that mind is might and that once an organization of undergraduates takes up publicity for the realization of their aims a potent influence is exerted on the rest of society.

The various schemes for raising revenues towards the subsidy of the Bengal Mission are oftentimes as ingenious as they are practical and productive. I have observed in reading the Bulletins published at Techny and the papers printed in the report of last year's convention, that several of these schemes have already been suggested as a practicable way of reaching the financial objectives of the Students' Crusade. The active members of the Bengal Society are in many instances leaders in scholastic life, in the classroom, on the athletic field, on the forensic floor, in every phase of college life. This leadership with them, however, is not conducive to conceit, or priggishness, or what is worse, intellectual snobbery, for there is no work, no matter how lowly, that they will not, in their beautiful humility, engage for the service of the missions. Just as affiliation with the Students' Mission Crusade honors any university or college in the country, no matter how large or ancient or famous, so labor for the cause of pagan souls is regarded by the members of this society as a genuine distinction. Paper is gathered and baled by the boys themselves, old clothes, shoes, rubber, tinfoil are accumulated in a convenient place for the purpose of giving the proceeds to the support of the Bengal diocese; some boys with all the zeal of professional philatelists collect cancelled stamps; two young men particularly, one of whom is the university organist and the other Grand Knight of the Notre Dame Council of the Knights of Columbus, sweep out an assembly-chamber and turn over the remuneration for this janitor work to the keeper of the funds for the Bishop of Dacca. Obviously youths with that spirit, who can find time to lend their whole-hearted services to a cause which they are under no obligation to ally themselves with, a spirit emanating from an unaffected, unpretentious, practical interest in the missions are an inspiration to those who are seeking men and means to further this Crusade movement. Frequently the prize money of oratorical and debating contests is donated by the winners to the mite boxes distributed about the university. An appeal for the missions in the form of an editorial in the college magazine often results in a gift from this source. I am familiar with the case of one boy who won the gold medal for the best historical essay on the Northwest Territory and subsequently received one hundred dollars for the manuscript from a publishing concern. He gave half the reward to the Bengal fund.

I have emphasized somewhat the disposition of the students of Notre Dame in regard to mission effort because I have been among them for several years and know them more intimately than the boys of other schools. But I am sure that they are types of the studentse of every Catholic college in the country, that the Catholic student is the same the world over, his innate and frequent beneficence varying only in degree and not in kind. The energies to be enlisted by the Students' Mission Crusade into a powerful force for Catholicism throughout the world are the best possible for the purpose and if enlisted aright the success of this movement will be as sure as the sunset and enduring as

truth. A prompt seizing of our opportunities will mean the winning over of thousands of Catholic students of the country and a conversion of their energy into a service supervised by the Crusade that will make this movement one of the biggest things that ever happened for the weal of the Church in America.

In regard to the spiritual side of the work of the unit not much needs be said. I shall not treat at length then what Notre Dame does in the way of prayer for the missions. For to even a nominal Catholic it is patent that without prayer nothing could be accomplished in mission work. Prayer is the basis of our effort as it is of everything else that looks toward the spiritual betterment of mankind and the greater glory of God. It is sufficient to say that every member of the Holy Cross Congregation has at heart the evangelization of India, fully aware that in proportion as he labors and prays for the foreign mission, the Holy Ghost will bless and further his individual labors and the labors of his brethren. It is common knowledge that multiplied vocations and prosperity most surely follow upon a religious order's active interest in aiding the missions and fostering the missionary spirit. Last winter Bishop Le Grande of the Dacca diocese wrote a clear statement of conditions in his territory, declaring that there is no limit to what can be done there if the means are at hand. The Superior-General of the Congregation published the communication to his subjects in the form of a circular letter, with the exhortation that its contents be remembered by the religious of every house in the province during the daily mass and meditation. The Bengal Foreign Mission Society makes it a constitutional provision for its members to receive Holy Communion on the first Monday of each month and on the days of meetings for the intention of the missions.

I have tried to show that by a missionary unit in a college, work for the support of the missions can be successfully carried on in parishes, high schools, and academies;—work of an educational, financial, and spiritual nature most beneficial to the unit itself. If it is enterprising enough, such an organization could easily group under it a number of subsidiary agencies and by alliance with a national organization like the S. M. C. make the whole work for missions much more extensive and effective. I have shown the various ways in which a college unit could function by sketching the operations of an organization which has all the qualifications except the name and which has been at work for more than ten years. And I feel confident that the success it has enjoyed will offer an incentive to other institutions for establishing units of much the same kind and their success will be even larger with the lessons that experience alone can adequately teach.

These observations upon the mission work with relation to the college unit suggest the existence of a factor of great significance to all of us; a factor which really is what the success of the Crusade will be based upon. It may have been indicated before, but it is worth while making most apparent in conclusion. Stated in a sentence it is the natural disposition of the American Catholic student for things intrinsically noble and heroic, and the providential compatibility of the Students' Mission Crusade with this disposition. Let us keep in mind that this Crusade brings into our modern era the opportunity which made the strong-souled knights of the Middle Ages, that it is in fine,

what the Catholic student has always wanted, what he has long awaited, to gratify his natural craving for things of the spirit. You are well aware that the Catholic student, whether he be in the university or in the high school, hungers to hear of deeds of valor and heroism and loves to listen to tales of valiant men who gave themselves gladly to the glory of God and the salvation of His children. And deep down in his heart he yearns to take some part in those deeds and in some way to help to make new stories of high-minded, stout-hearted Christian knights. And what is the STUDENTS' MISSION CRUSADE but a re-birth of the spirit of Christian chivalry? Show me a youth whose fancy is not quickened, whose heart is not thrilled, whose soul is not awed by the story of those militant missionaries, Richard the Lion-Hearted and Don John of Austria; those deathless heroes, Xavier and Damien; those intrepid couriers of truth, Marquette and La Salle, and I will say that he is neither a youth nor a Catholic, but a thin-blooded, weak-spirited creature whose virility and imagination are dead. But in our ranks that variety is, thank God, very scarce.

We have but to make a strong appeal to the boys of our Catholic schools and colleges in order to enlist their complete and cordial cooperation. Let us urge then the establishment of a unit of the STUDENTS' MISSION CRUSADE in every Catholic college in the United States with full confidence that our appeal will be heeded and that great things will inevitably ensue. No work failed yet that had God and His saints supporting it and was carried on by the undaunted spirit of young manhood. We are sure of God's favor and the blessing and approbation of his ministers. Let us then push forward bravely and hopefully in the firm faith that our venture will succeed and the golden dreams of its beginners come true. All at Notre Dame would heartily participate in this enterprise undertaken under the direction of the STUDENTS' MISSION CRUSADE and would regard it as a high honor to be in any way responsible for its success.

Conclusion, and Instructions for the Unit

This concludes the first Bulletin of the Cincinnati District of the Catholic Students' Mission Crusade.—Tardiness is not its only fault, yet we hope that it will, at least in some measure, serve the purpose of its issue.

We should have liked to publish here some of the excellent papers read and speeches made extra *sessionem* at the Jasper Convention, especially the talk of Mr. Dewey J. Marks of St. John's University, Toledo, O. on the "Penny Collection" and of Mr. Hardig of St. Xavier's, Cincinnati, on the "Big Brother's Society," but we shall save these for our next Bulletin.

Let us see what progress we can make before that time. The relation and manner of cooperation between the Units and District Manager shall be simply that of neutral help and encouragement.

A free expression of views, a generous interchange of ideas and experiences in missionary work should always pass among

them. While Units are entirely independent as to their mission work, they should not be selfish or exclusive, or hide their light under a bushel, but should let the other Units know what they are doing for the cause and should thus promote it by their good example.

We give a few brief instructions for the operation of the Provincial organization.

1. For the Scholastic Year the Reports of the Units shall be made on or before the first of February and the fifteenth of May respectively. These reports shall be sent to the District Manager, who will, in due time, furnish blanks to the Units to facilitate their reports.

2. The Per Capita tax shall be sent to the District Manager; likewise shall new Units apply to him for affiliation.

—Instructions for the Units.—

The Units of the Cincinnati District are no doubt anxious to know specifically what their relations shall be with the District Organizations and how they can cooperate with the District Manager. These questions are briefly answered here so far as it is possible to do so at the present development of the Crusade.

The purpose of the District Manager's Office, is to bring the Crusade organization closer to the Units and thereby increase its efficiency. Its other object is to relay and facilitate the work of the Executive Committee.

The relations between the District Manager and the Units, therefore, shall be one of mutual encouragement and services. The Unit, or the Unit Secretaries, should not hesitate to write to the District Manager whenever they desire to inquire about, suggest or promote anything for the good of the cause.

For the rest: This scholastic year, the report of November, 15th will be omitted, but all Unit activities from September to February will be included in the February report.

—Suggestions for Crusade Activity.—

The Units are exhorted not to forget that their chief work in behalf of God's Kingdom must be prayer for the missions. Let prayers be said for this purpose in common; let novenas be made and Holy Masses be read for the propagation of the Faith. Another good practise is to observe the Church Unity Octave and other enterprises of prayer in behalf of the Church.

As to educational work, the field is a vast one. Self education should be the prime consideration. Mission programs, therefore, in which the heroic lives and grand accomplishments of Catholic missionaries are reviewed and in which present-day mission works and needs are investigated, are most useful.

An important activity in behalf of the missions is the conducting of Crusade departments in magazines and other Catholic publications. This is already being done by several Units; it is a most effectual work. The District Manager wishes to urge, especially, this method of promoting the Crusade.

Another promising line of endeavor, and to the present unattended, would be the forming of clipping and pamphlet libraries in college units. These clipping libraries could serve to accumulate and have in readiness reading matter on Catholic questions for the use of literary societies in parochial schools, or for those who have need of pertinent and current literature on religious subjects. This work would be parallel to the "School Extension Work," carried on by secular educational institutions. It would serve to bring the Catholic people close to their Catholic College for the greater welfare of both.

These are but a few suggestions. In the next Bulletin, the report of the Units of the District will, no doubt, reveal many good and practical ways of helping the missions. In the mean time let us all work. The Catholic Students of America are on trial. Do they realize the opportunity of the hour? Are they alive to the needs of their fellow men, are they zealous for the honor and glory of God? Let us answer these questions the next few months by what we do for the missions in teaching, in prayer, in almsgiving; let our answer be charity and self-sacrifice, that the ideal we have set before us may never be lost:—"The Sacred Heart for the World, the World for the Sacred Heart."



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